TOWN & COUNTRY CHURCH

Our Plans

Interdenominational Periodical for 25 Religious Bodies

A new journal that will specialize on resources, methods and tools for ministers in town and country churches has been authorized by the Committee on Town and Country of the Home Missions Council of North America and the Federal Council of the Churches of Christ in America.

Brief stories of what people are doing in local congregations and communities will be the chief features. The aim is to help put the worker in the small community into touch with numerous activities and programs being carried on by churches in all parts of the country.

Part of Larger Program

The new journal will be an important part of an enlarged "cooperative rural church program," that will encourage a national "rural church movement." The paper will be closely linked with a regularly held National Convocation on the Church in Town and Country.

Responding to Requests

Members of the Committee on Town and Country have made this venture, in response to many requests, and in the expectation that at least 2,500 ministers in town and country churches will subscribe.

The Rural Minister's Use of the Weekly Newspaper

MARK RICH
American Baptist Home Mission Society

• The town and country minister has unusual opportunities for using his pen in furtherance of his ministry. The weekly newspaper offers such opportunities. N. W. Ayer and Son's Directory of Newspapers and Periodicals discloses the large number of weekly newspapers published in the United States; for instance, 625 in New York State, 715 in Illinois and 329 in Wisconsin. These papers have a wide distribution among our fifty-three million rural people. No one paper has a large subscription list, but with each serving its own community, the whole country has coverage.

The weekly newspaper is widely read, probably on the whole with more faithfulness than is the Bible. Those who read are not all "church people," for the local paper has no reference to saints or sinners. It is a community institution.

Another "universal" common to all weeklies is their craving for news. The editor frequently is compositor, business manager, proof reader, subscription manager and janitor, in addition to his more exacting responsibility as editor. Boiler plate, canned editorials and columns are the answer to the editor's need. This lack of reporters means one thing: Most every editor will accept eagerly, and with thanks (but with no check) any well-written article of local interest.

The News Story

There are two general ways of using the weekly newspaper. First, it may be used as a medium for news. That, from the reader's point of view, is the chief purpose of the paper. Many interesting happenings take place in the church. The community should know about these in advance, and have further report after the occasion. Visiting speakers, special services, reports of progress, anniversary occasions, memorials and reports of sermons, addresses, conventions, etc., are among the types of news to be reported.

Some churches, cooperatively or alone, run a column. "Larger Parish News," "The Brick Church," "Church News" or some other title may be used. Editors or ministers will sometimes collect in a column materials from the several churches. More frequently each story is carried under a separate heading, which likely gives it a better chance of being read. Material may be given the local correspondent who puts it under the personals column, probably the most widely read part of the newspaper.

Writing the News Story

To be a welcome contributor of news, a minister may well remember a few simple precepts of news writing. According to Bristow Adams, news is facts, plus names, minus opinion. Through this medium a minister informs his readers about actual happenings. The style is important: a lead sentence gives the information—who, what, when, where and sometimes why. The rest of the story develops this lead sentence in a straight-forward, simple, factual style. Theological verbiage, sermonizing, philosophysing, and astute advertising are ruled out. The wise minister will treat the news column as a news column. To do this will gain friends for his church, and more important than that, for his cause.

If another person in the church is qualified to report news events to the paper, the pastor should by all means transfer the responsibility. As

(Continued on page 6)

The Rural Church and Government Agencies

THOMAS ALFRED TRIPP
Congregational Christian Churches

• Ideally, the church stands ready to cooperate with all other forces for good. In rural life there are many helpful organizations which are striving for the development of better rural conditions. Included among them are the governmental agricultural agencies whose objectives often provide the basis of cooperation for the rural church. The rural church has a concern for all the people, whether in the church or out. It is interested in the advancement of the economic, social, educational and physical welfare of the people, since such matters are basic to normal spiritual growth.

On the other hand, extension workers and other agricultural leaders interested in rural community life recognize the fact that spiritual elements, ideologies and philosophies which motivate rural men and women are basic to every type of rural progress. There is common ground for the work of the rural church and other rural organizations, including especially the extension services of colleges of agriculture and the U. S. Department of Agriculture.

The principle of the separation of church and state is preserved by the fact that the two are mutually independent. But this principle does not preclude cooperation between persons and groups in the church and in other agencies. The rural church and government agricultural agencies can cooperate in those areas of interest in which their objectives meet, without doing violence to the independence of either.

Perhaps the avenue of cooperation which offers the greatest possibilities is that between the college of agriculture and the rural church, particularly between the local parish and the county agricultural extension service.

The agricultural college and the U. S. Department of Agriculture, through the county agricultural agent, may be of great service to the local parish. Here is a resource to which the rural church may look for improvement and the church may enrich government efforts. Such cooperation may include extension libraries for rural communities, assistance in improving the health and the economic conditions of the people through the promotion of family gardens and cooperative canning associations, and other mutually arranged programs. The staff of the agricultural college is usually available as speakers on special topics of interest to the people in the rural church. The extension service promotes a youth program through the 4-H club work which has aims of vital interest to the church, particularly in its emphasis upon the "heart H."

The rural church may accept, also, the opportunities for cooperation with the land-use planning councils. In some states it is the practice to have at least one rural minister on the county and the community planning councils. Good soil means more wealth for the people and good land-use practices require community planning to enlist human elements.

Some ways in which rural churches may properly relate their work to government agencies include the following:

1. When a rural pastor moves to a new parish he should get acquainted with the county agricultural agent, the Farm Security supervisor and others, for the purpose of discussing mutual interests and cooperation.

2. Rural church leaders should acquaint themselves with the resources available to them through agricultural agencies—including the county agricultural extension service, the state college, the U. S. Department of Agriculture, the state circulating library and the like.

3. Rural pastors and lay leaders should make it a practice to participate in programs of the extension service and other agencies which are conducted in the local community or county where the church is located.

4. Rural churches should sponsor 4-H club work or other youth programs operating under the extension service by providing leadership and a meeting place.

5. The rural church should participate in councils for coordinating and planning in the community in cooperation with government and other agencies.

6. The rural church should make available its facilities by providing meeting places for community rural agencies, including homemakers groups and other agricultural extension service gatherings.

The International Food Conference

• At Hot Springs, Virginia, this June, the United Nations met to work out steps toward freedom from want of food. Forty-four nations representing three-fourths of the population of the globe agreed to make a concerted effort on hunger. They agreed it was essential:

1) to raise the levels of nutrition and standards of living of their people
2) to improve the efficiency of agricultural production and distribution
3) to cooperate with each other for the achievement of these ends, and to keep each other informed of the progress made.

It was decided to set up an Interim Commission to prepare plans for a permanent international organization for food and agriculture.

The Conference emphasized the fact that the consumer and producer are dependent upon each other. All men are consumers of food. More than two-thirds are producers of it. Everywhere in the world more and healthier foods are needed. If these foods are to be available, the producers must know what is demanded of them, and they must be assured of adequate livelihood.

Results of a Ten-Year Pastorate How They Were Achieved

HENRY W. McLAUGHLIN
Presbyterian Church in the U. S.

On May 15, 1943, Rev. J. C. Mat-ews completed a decade as pastor a group of country churches in e Presbytery of South Carolina. hen he accepted the call ten years o, the pastorate consisted of myrna Church with 120 members d 96 enrolled in the Sunday hool, and Dominick Church with membership of 46, but no Sunday hool reported. There was nearby old country church known as Lit-e River, reporting 6 members, but othing more. The field had 172 embers and 96 in the Sunday hool. During the year ending arch 31, 1933, it gave to all benevo-nt causes only $368.00. Mr. Mat-ews accepted the call for $900.00 year and manse.

At the end of ten years, March 31, 943, the pastorate reports 319 mem-ers, an increase of 85.4%. The in-ease in Sunday school enrollment as been even more remarkable. rom 96 it has grown to 344, an in-ease of 258.3%. The gifts to be-evolent causes have increased al-ost three-fold. The pastor's salary, stead of being $900.00, has in-eased proportionately from time to me until the coming year they are lanning to increase it to around 2,400.00 and manse. This develop-ent has been in spite of the fact at the field has been losing people other communities.

Little River

Not long after Mr. Matthews be-me pastor of the field, there was a otion made in Presbytery to dis-lve Little River Church where ere had once been a good congre-ation. At one time the governor of e state was a member. Mr. Mat-ews and Rev. C. A. Calcote, pastor the county seat church at New-erry, objected, saying, "Don't kill until we see it." This resulted in ere being appointed a committee to investigate. They secured blanks from the Country Church Depart-ment and made a survey. They found only two instead of six Pres-byterian members living in the com-munity, which had changed in its population constituency. Their la-bors resulted in the organization of a new Sunday school, for which they received literature for one quarter from the Executive Committee of Religious Education and Publica-tion. The people of the community repaired the old church building, and at the close of the following year reported a Sunday school of 75 members.

Finally, Dominick, the other small church with poor accommodations, and Little River united and erected a new brick building with modern Sunday school equipment at a center conveniently located for both com-munities. This organization now re-ports 176 church members and 216 enrolled in the Sunday school, and has subscribed for the coming year $1,000.00 on the pastor's salary.

The Men's Bible Class at Little River now has 74 members, 20 of whom are in the service of their country, one being quoted as lost in Africa. Eleven members of the class were among the member-ship of the Little River and Domi-nick Churches before they were merged. Sixty-three are newcomers into the church family. Forty-one have been received on profession of faith during the present pastorate.

A Demonstration Pastorate

In this pastorate we have a dem-onstration of what can be done in a country field by a preacher who identifies himself with his people, and stays with them in spite of calls to other fields at a larger salary. It shows what a pastor can do who has a vision to see the opportunities about him, plans his work, and works his plans. One conspicuous service rendered by this pastor that has helped to get results has been through the teaching of the Bible in the public schools. Mr. Matthews has read and studied all the avail-able books on the country church. He has attended several institutes for town and country pastors at Columbia Theological Seminary, Decatur, Georgia, and proved him-self most helpful in the discussions. He is now vice-president of the Town and Country Pastors' Fellow-ship in the Columbia area. He has the following to say about people at our door, suggested by the institute held at Columbia Seminary in March, 1943.

"At Our Door"

"For ten years we have worked to-ward enlisting every person within our area in the worship and work of God. It has been our endeavor to identify the work of the ministry with the life of people, thus gaining confidence and good will which leads to an open mind and the response to leadership. Most of the goals de-sired of the Advance have already been achieved in our churches. I have seen the marvelous results in spiritual things flow from a simple and understandable and practical program of enlisting people in the study of God's Word. One of the joys of my ministry has been to ob-serve the growth and development of persons brought to Christ through an outpost Sunday school. People once as sheep without a shepherd, scattered and faint are now leaders and officers in all organizations of the church. Many young men from these churches, now upon the bat-tlefields of the world, were won to Christ and his church by the unfail-ing appeal of the story of Christ and his love. Letters coming back from these men confirm more than ever within the heart of the writer the worth of the efforts that brought sal-vation to souls of those men.

"Why not harness our forces and go to work? *DO IT NOW!*

"O that our ministers and elders might catch the vision!"—Adapted from *The Christian Observer,* June 16, 1943.

Rural Communities Urged to Share in Post-War Planning

Recommendations to Be Submitted to Government

• A nationwide call to rural communities to contribute their suggestions to post-war reconstruction has been launched by the Commission to Study the Organization of Peace from its headquarters, 8 West 40th Street, New York.

Since it is the firm belief of the Commission that every group in the United States must make its contribution to post-war planning, a series of rural rallies was held during the week of August 9th-13th to draw suggestions from farm and rural groups throughout the country. The rallies discussed five aspects of winning the war: how can war be controlled in the future; how law and justice can be established; the interdependence and responsibility of the United States in organizing our world for peace; and the role of the United States in this task. The suggestions and recommendations received from these rural meetings will be submitted to the Government, and released to the press.

Professor James T. Shotwell, Chairman of the Commission, in releasing the call pointed out that about half of the population of the United States are rural citizens, and that they therefore share heavily in America's responsibility for the future. "In the past, problems of peace have had little to do with everyday living. Two World Wars have changed all that," said Professor Shotwell. "War today affects all of us. Small communities are no longer isolated from world happenings. Their security and stability depend on world conditions. We all want to get rid of war, but peace will not come about by wishful thinking."

Harvest Festivals

• The spiritual significance of the harvest will be stressed in formal services in many city and rural churches between August and November, according to an announcement made by the Committee on Town and Country of the Home Missions Council and the Federal Council of Churches. An interdenominational movement for encouraging harvest festivals in churches is being promoted in 25 religious bodies. The Committee recommends a religious service separate from the national Thanksgiving observance.

A leaflet of suggestions for the celebration of the Harvest Festival has been issued by the Committee on Town and Country. Prepared by Rev. William J. Rupp, of the Evangelical and Reformed Church, the leaflet contains an Order of Service, as well as suggestions for sermon themes, prayers and suitable hymns.

Single copies of the leaflet, which is printed in a form for use by members of congregations, may be obtained from the Home Missions Council, 297 Fourth Avenue, New York 10, N. Y., at three cents each.

Rural Life Prayers

• The Commission on Worship of the Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York 10, New York, announces the publication of a revised and enlarged edition of *Rural Life Prayers* compiled by Mark Rich. Here are to be found suitable prayers for Rural Life Sunday, Harvest Festivals and many other occasions. Single copies are 15 cents each.

The companion volume in the pamphlet library is *Country Altars* by Edward K. Ziegler. This is a brief manual of worship in the rural church, also available at 15 cents.

Editorial Policy

"The purpose and scope of the journal of the town and country church will be:

"A. To encourage cooperation among rural churches.

"B. To improve the administration of the local church, in the broadest sense, this to include the organization of the church; its program, finance, religious education, community relationships; and the training of lay leadership.

"C. To stimulate the development of a Christian philosophy of rural life, this to embrace discussions of the ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message to rural people."

Town & Country Church

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297 Fourth Avenue New York 10, N. Y.

$1.00 a Year

Remit to the Home Missions Council

Board of Editors

Rural Church Officers Are Named

The following persons with responsibility for town and country church in the religious bodies and interdenominational agencies will constitute the *Board of Editors:*

James A. Crain, Department of Social Welfare and Rural Work, United Christian Missionary Society, Disciples of Christ.

Mark A. Dawber, Executive Secretary, Home Missions Council of North America.

Henry W. McLaughlin, Department of Country Church and Sunday School Extension, Executive Committee of Religious Education and Publication, Presbyterian Church in the U. S.

Henry S. Randolph, Unit of Rural Church Work, Board of National Missions, Presbyterian Church in the U. S. A.

Mark Rich, Town and Country Work, American Baptist Home Mission Society.

Clifford L. Samuelson, Division of Domestic Missions, National Council of the Protestant Episcopal Church; Chairman of the Committee on Town and Country.

Martin Schroeder, Rural Work Representative, Board of American Missions, United Lutheran Church in America.

Thomas Alfred Tripp, Town and Country Department, Board of Home Missions, Congregational Christian Churches.

A. J. Walton, Superintendent Town and Country, Board of Missions and Church Extension, the Methodist Church.

M. R. Zigler, Brethren Service Committee, Church of the Brethren.

Benson Y. Landis, Secretary, Committee on Town and Country, Home Missions Council and Federal Council of Churches, will serve as Managing Editor of the journal of the Town and Country Church.

You Can Cooperate . . .

1. By subscribing promptly. See order blank on page 8.
2. By suggesting topics for articles.
3. By sending in items for publication.

The Lord's Acre Movement—
How It Is Bringing New Life to the Rural Church

DUMONT CLARKE
Farmers' Federation, Asheville, North Carolina

At the annual meeting of the Lord's Acre Movement in Asheville, North Carolina in 1937 Honorable Henry A. Wallace, then U. S. Secretary of Agriculture, told of the prediction of his grandfather that out of the Appalachian mountains a movement would some day come forth to influence the religious life of America. The Lord's Acre Movement, initiated and advanced by the religious department of the Farmers' Federation of Western North Carolina, has already in its 14th year accomplished so much for the rural church, and is spreading so steadily and widely that it may indeed be the movement that fulfills Mr. Wallace's prediction.

The Lord's Acre plan is now being used in most, if not all of the states of the United States, and also in many mission fields. The plan is an adaptation of the Biblical practice of the dedication to the Lord of the firstfruits of the ground and the firstlings of the herds and flocks. It is so naturally related to the life of both the church and the farm, is so practical in its working, and is so needed today for both its spiritual and financial values, that it seems destined in the Providence of God to become a growing and permanent force in the life of the rural church.

There are three great values in the Lord's Acre plan, any one of which would justify the use of this Bible practice; and when all values are taken together, they indicate that this plan is indispensable for the highest growth and greatest usefulness of the rural church. These values are:

I. The Lord's Acre plan gives a most practical opportunity to enlist in Christian stewardship all ages in the rural church. It provides a means of training in Christian tithing many of those who are not yet tithers. It helps to provide the tithe, or to insure it, or to supplement it for those who are already tithing. It gives heads of families a stimulating way to supplement their regular cash giving with a crop dedicated for some special need of the church. It enables the young people and the younger boys and girls to have a worthy part in the support of the church. Rev. George W. Weisen of Epping, New Hampshire, who has been very successful in the use of the Lord's Acre plan writes: "There can be no doubt that it has been a big help in our church school in developing stewardship among our young people. I can see that from the way some of our young people are undertaking the work on their own projects for the church. I am sure these impressions on the young people will last a life time." In the whole program of the local church the spirit of cooperation is greatly strengthened through the participation of many more people in stewardship which is made possible through the Lord's Acre plan.

II. The Lord's Acre plan, when well-conducted, brings substantial increases in contributions for the support and progress of the church. Testimony to the increased sums produced by the dedicated projects comes year by year from many states. Innumerable churches have been enabled not only to gain added help in the support of the church, but also to accomplish improvements or to initiate forward movements, which "Were dreamed of but which were hardly thought possible." The religious department of the Farmers' Federation has gathered the accounts of these gains over many years and from many states, and has published them in the "Farmers' Federation News" from month to month, and especially each February in the annual Lord's Acre issue. New heating plants, new Sunday school rooms, whole new church buildings, full-time pastoral support, increased missionary giving are some of the remarkable results recorded.

The plan, when rightly presented, does not interfere with, but almost always increases weekly cash giving, for it develops a deeper interest in stewardship. Countless ministers would substantiate the statement of Dr. Harold J. Ludwick of Idaho, after his church had raised $1600 through the Lord's Acre program, "Some people have said, 'But didn't your regular church income suffer?' The answer is 'no,' in fact it was greater than before."

III. The Lord's Acre plan brings increased spiritual power into the life of the farm and the home. When the program is initiated and carried out, as it should be, with continued prayer, the workers on the respective projects are almost certain to feel a deeper awareness of the presence of God in their daily lives. The sense of duty to God is deepened as also is the joy of working together with God.

The Lord's Acre work thus serves wonderfully to unite religion with daily life. It is a visible form of Christian accomplishment that day by day stimulates mind, heart, and body in the service of God. It is in line with the natural interests of the farmer and the members of his family. It makes more vital many passages of Scripture which are intimately connected with the life of the farmer, shepherd, herdsman, such as: "Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass."

The use of the Lord's Acre plan gives pastors and parents a most natural opportunity to speak to the workers on the farm and in the home of the things of God. The pastoral call can be made more fruitful. The parents are given almost unequalled opportunity to teach their children of God, the giver of sunshine and rain, and, by analogy with nature, the laws of spiritual growth. The use of this opportunity alone justifies the practice of the Lord's Acre plan by the rural church.

Reconstruction by Means of Heifers

• The Brethren Service Committee of the Church of the Brethren, 22 South State Street, Elgin, Illinois, is sponsoring a Heifer Project, through which it is planning to ship between 5,000 and 10,000 dairy cattle to Europe in the year following the war. The project is being undertaken among the church's members, many of whom are dairy farmers.

The Committee has learned through representatives of certain European Governments that there has been a tragic depletion of dairy herds. This has created a desperate problem of nutrition, especially among the children.

This program is an expression of the concern of the Church of the Brethren for the children of these countries and of their Christian fellowship with their brethren in Europe.

Because of the cooperation of her government in exile, Belgium has been chosen as the first country with which to work. The Belgian Commission for the Study of Post-War Problems has agreed to undertake the shipment of these cattle from an eastern seaport to Belgium whenever world conditions are such that safe transport and placement of these cattle is assured.

Good animals, pure bred or grade, of any recognized dairy breed will be acceptable. Milking Short Horns, Holsteins, Jerseys or Guernseys are preferred. Only animals free of disease may be shipped abroad.

The committee estimates that even if a total of 100,000 heifers could be shipped to Belgium over a period of five years these would replace only one third of the losses of that one country. Conditions in Yugoslavia and Poland are still more serious. It is estimated that it takes about four years to double the "producing dairy population" of a country.

Local committees are being organized among members of Brethren Churches. The cooperation of members of other denominations will be welcome. For circulars write to the office at the address given above.

Using the Newspaper

(Continued from page 1)

in other matters, the pastor's best contribution is to lead people to assume responsibility to do Christian service. If none is available, some person may be trained for this work. Under some circumstances, the minister will of necessity write obituaries, report funerals and weddings, but it is preferable that the newspaper editor, the correspondent or some member of the family report such happenings.

The Pastor's Message

There is also room in many papers for a pastor's column. Here the pastor can express his own opinions, attitudes, points of view. It is his "message" to the people. He writes and signs his name.

There are several ways of using the weekly paper for these personal contributions. The signed column is common. Rev. C. R. McBride, Honey Creek, Wisconsin, for several years has been sending to five papers a column entitled, "Old Thoughts from a Country Manse." In these he may digest a sermon, develop a thought, a text, or sometimes report an incident. It always speaks a message.

Dr. A. H. Rapking, one of the secretaries of town and country work of the Board of Home Missions of the Methodist Church, weekly writes an article under the heading, "Religion and Life in the Countryside." This is mimeographed and sent to 125 addresses, including 40 weekly papers in West Virginia where Dr. Rapking served for many years as extension specialist. Other pastors write regular or occasional editorials. For instance, Rev. John Hall, Arco, Idaho, at Christmas time was invited to write an editorial for the local paper, as a greeting to the people of the community.

Those given to writing poetry sometimes will find columns open to their inspirations. Despite all the quips and jokes over the creations of local poets, they are usually appreciated more than is outwardly apparent.

Not many papers will print complete sermons. That is a good thing! Most sermons printed in full do not advance the cause for which they were produced. But, the minister who writes his sermons, will find frequent occasion to submit paragraphs, sections or summaries, which will be read with more profit than would be an entire sermon.

In rare situations, the columns of the weekly paper will not be available to the minister, or no newspaper will adequately cover his constituency. The mimeographed bulletin may then offer a satisfactory solution. Rev. C. C. Rittenhouse eminently illustrates the effective use to which such a bulletin may be put. Once a month "The Caller" goes out to every last person in his isolated, far flung, and sparsely settled intermountain parish. Not even the mountain sheep herder misses getting this monthly edition which carries an original story, a brief sermon and announcements of community events.

Some ministers will write personal letters to the isolated and shut-in, or will use a mimeographed "Home Prayers" service such as that provided by the Rev. Allen W. Clark, Danvers, Massachusetts.

Six Pillars of Peace

I. Political collaboration between the United Nations and ultimately all nations.

II. Collaboration on economic and financial matters of world-wide import.

III. Adaptation of the world's treaty structure to changing conditions.

IV. Assurance, through international organization, of ultimate autonomy for subject peoples.

V. Control of armaments.

VI. Establishment of the principle of the rights of people everywhere to intellectual and religious liberty.

The above has been formulated by the Commission to Study the Bases of a Just and Durable Peace of the Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y. Send to the Commission for an Instruction Manual (5 cents) and A Study Guide (20 cents).

Rural Life Association Formed

• This organization is the result of a concern, widely held by members of the Historic Peace Churches, Brethren, Friends and Mennonites, regarding the decline in rural life and the effect of the excessive urban trend upon families, meetings and communities. It grew from a conference on "The Historic Peace Churches and Rural Life," held at Earlham College, Dec. 11-12, 1942. Encouraged by Dr. O. E. Baker, Father Ligutti, E. R. Bowen, Arthur E. Morgan and others present, a movement was launched to set up an extension service for our own and other interested rural people. Leading Friends and Brethren secured pledges of cooperation from responsible agencies and individuals. A combined office and library was opened at Quaker Hill in April. Further organizing steps have progressed steadily.

The aims of the Association are: 1. To proclaim and demonstrate the religious significance of rural life and to strengthen rural meetings and churches. 2. To recruit and place in training suitable young people who will live, work and minister in rural areas; to enlist the cooperation of schools and colleges to this end. 3. To work with members of the Historic Peace Churches and others who choose to live on the land, helping them to live a full and rich life. 4. To work closely with any groups, despite seeming differences, that rural people may be brought together and trained in cooperation, mutual aid and advancement. 5. To help migrant workers, farm laborers and tenants to achieve stability and security, encouraging them on the way to ownership and operation of their own farms, where possible.

The Association is autonomous and membership is open to persons, families and agencies willing to share in the work and responsibility. On July 22 there were 135 personal and family memberships and the following agencies were cooperating: the American Friends Service Committee; Church of the Brethren, Southern Ohio District; Social Order Committee and New York Yearly Meeting of the Five Years Meeting of Friends and the Quaker Hill Foundation.

The Board of Directors includes the following: William E. Berry, Arthur M. Charles, Martha Dilks, Paul Kinsel, A. J. Livezey, Sumner A. Mills, Arthur E. Morgan, Homer L. Morris, Mark Shellhaas, Daniel Shoemaker and Clayton Terrell. Each cooperating agency names one member of the board and others are elected at the annual meeting.

The program for the first year is largely educational. A speakers' bureau for churches, schools, colleges and camps has been established. A library lends books and pamphlets, singly for individuals or in a selected variety for a church, school or study group. Regional conferences and institutes are planned and conducted with local sponsors. The second annual conference will be held at Manchester College, North Manchester, Indiana, November 19-20. Rural people, working farmers and farm women, are being encouraged to share their experiences by writing and speaking.

Further information will be gladly furnished upon request to Stanley Hamilton, Executive Secretary, The Rural Life Association, Quaker Hill, R.R. 2, Richmond, Indiana.

A Prayer by Oberlin

• "O, my God! let thine eye watch over my dear parishioners; let thine ear be open to hear them; thine arm be extended to succour and protect them. Lord Jesus! thou hast entrusted this parish to my care, feeble and miserable as I am. Oh, suffer me to commend it to thee, to resign it into thy hands. Give it pastors after thine own heart. Never forsake it. Overrule all things for its good. Enlighten them, guide them, love them, bless them all; and grant that the young and old, the teachers and the taught, pastors and parishioners, may all in due time meet together in thy paradise! Even so! Father, Son and Holy Spirit!—even so, Amen!"—

Memoirs of John Frederick Oberlin. Ninth Edition, London, 1838.

Book Reviews

• *The Town and Country Pulpit.* Edited by Aaron H. Rapking. New York, Board of Missions and Church Extension of The Methodist Church, 1943. $1.00.

This book presents outlines for worship services for an entire year. Twelve ministers in Town and Country Churches each worked out a set of outlines for one month. The book thus contains material worked out through experience at the grass roots. It is interesting to note that the ministers selected live in different states.

The outlines are distinctly for rural ministers by rural ministers. The writers were asked to keep in mind the Christian Year and the calendar year. It is necessary, of course, that an adaptation must be made from year to year. The outlines are related to the daily life of rural people. It is recognized that their thoughts are on planting, cultivating and harvesting.

The services of every month preserve a sense of continuity and, furthermore, the contributors were asked to supply illustrative material that would help "to get sermons into action."

• *The Farm Bloc.* By Wesley McCune. Garden City, N. Y., Doubleday, Doran and Company, Inc., 1943. $2.00.

Wesley McCune is one of the Washington correspondents of *Newsweek,* for which he writes agricultural news out of the nation's capitol. This is the first book about the farm bloc since the brief, informing volume that Senator Capper wrote about twenty years ago, telling about its origin.

The book professes to be a reporter's account of the issues involved in recent events, an analysis of the policies of important organizations, and a critical look at the leaders who

shape policies. The titles of Mr. McCune's chapters show that he is a journalist. One is called *Faith, Hope and Parity*. Another speaks of the Farm Bureau as *Goliath* and the Farmers' Union as *David*. Mr. McCune deals with hot issues. He tells about dairymen in relation to margerine. He concludes that a global war does not settle agricultural issues—it only aggravates them.

- *Tenants of the Almighty*. By Arthur Raper. New York, The Macmillan Company, 1943. $3.50.

Arthur Raper has been studying and reporting on cotton tenancy for a long time. This book tells about the farmers in Greene County, Georgia. A swift moving style is supplemented by numerous pictures and popular captions. Greene County was named for General Greene, the noted aide to General Washington. Since its establishment, agriculture has passed through numerous crises. Lately there have been extensive efforts at rehabilitation, largely through the program of the Farm Security Administration and other agencies. Dr. Raper is a devoted supporter of F.S.A. programs. The work is strictly up to date and contains references to the wartime unified farm program.

- *A Place on Earth*. Edited by Russell Lord and Paul H. Johnstone. Washington, Bureau of Agricultural Economics, 1942. Mimeographed.

This thorough document carries the sub-title "A Critical Appraisal of Subsistence Homesteads." It is a study of nine projects sponsored by the Federal Government. Part one gives an account of the historical movement and forces that resulted in the federally sponsored program. Part two gets down to specific case studies. Part three summarizes, so far as possible, the lessons that have been learned.

- *A Cooperative Economy*. By Benson Y. Landis. New York, Harper and Brothers, 1943. $2.00.

This is a study of many democratic, economic movements. It is a "must" book for all those who are concerned about an economic foundation for democracy. Here we have assembled in simple, clear language the information covering the many and varied agencies, experiments, and systems of economic cooperation. While it covers the whole field of cooperative economics, it has significant rural value inasmuch as some of the most successful projects have been established in agriculture and rural life.

As we look toward a new world order we are convinced that a more democratic economic system is imperative. The profit-motivated, competitive economic system that has prevailed in the past is the root problem of war. Unless this is cast out there can be no peace. *A Cooperative Economy* gives us the alternatives, and we do well to "read, mark, learn and inwardly digest" the contents. This is not only a book to be read, however; it contains a syllabus for leaders of young people or adult groups.—M.A.D.

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